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# Memorials of Deceased Friends · 1868

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# MEMORIALS

OF

# DECEASED FRIENDS,

OF

## NEW ENGLAND YEARLY MEETING.

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PUBLISHED BY THE MEETING FOR SUFFERINGS, 1868.

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TABER BROS.
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# JOHN MEADER.

## TESTIMONY OF PROVIDENCE MONTHLY MEETING OF FRIENDS, CONCERNING JOHN MEADER.

John Meader was the son of Joseph and Elizabeth Meader, and was born at Rochester, New Hampshire, the 3d of 11th month, 1797. His parents were engaged to train up their children in the nurture and admonition of the Lord; and we have cause to believe that their parental care was blessed to the subject of this memorial.

In early life he gave evidence that he was under the forming hand of the great Head of the Church, for usefulness therein, and at the age of eighteen years, he yielded to the requirements of apprehended duty, and uttered a few words in a public meeting for worship.

In the year 1819, he was married to our friend Elizabeth Taber, daughter of our late ancient and beloved friends, Joseph and Huldah Hoag. In the year 1824, the gift of our dear friend was acknowledged, and he was recorded a Minister by Sandwich Monthly Meeting of Friends. He very early saw that it was for him to yield to the calls of his Divine Master, in going from place to place to declare His unsearchable riches, and in the exercise of living faith, to put his trust in the Lord, that He would make his way and provide all things needful for him while engaged in His service; and in the later years of his life, he often testified that in this trust and confidence he had been sustained, and had lacked nothing. During the four following years, after being recorded a Minister, he several times received minutes of his meeting liberating him for religious service within the limits of neighboring Quarterly Meetings; which visits appear to have been made to the relief and peace of his own mind, and to the satisfaction and comfort of his friends.

In the year 1829, he believed it his duty to open to his Monthly and Quarterly Meetings, a prospect of extensive religious service within the limits of New York, Philadelphia, Ohio, Indiana, and some portions of Baltimore Yearly Meetings, in which engagement his beloved wife felt herself called upon to participate. This concern was the more weighty and formidable, from the fact that it was a period when a fearful schism was progressing in all the different Yearly Meetings within which he was concerned to travel; but having received the full unity and encouragement of Friends, he arranged his temporal concerns, and, with his wife, set out upon his journey. Many and deep were his trials and baptisms, as expressed in memoranda which he kept during this engagement, which occupied more than two years; and abundant are the testimonials that have been borne, both written and verbal, to the seasonable and efficient labors of our dear friend, under the qualifying and strengthening hand of Israel's adorable Shepherd. This was the period in the history of our Society, when many, bearing the name of Friends, were ready to deny the Lord that bought them, or in part only to acknowledge Him as the Redeemer and Saviour of a fallen world. But it was eminently the service of our beloved brother to preach Him in His fullness; and through His grace he was enabled to do so in demonstration of the Spirit and of power. Thus was he, at this time of severe trial, an instrument in the Lord's hand in turning some from darkness to light; in confirming and establishing others, who were doubting or fearful; and of comforting and strengthening many who were bearing heavy burdens in the heat of the day. After returning from this visit in 1831, he resided within the limits of Berwick and Dover Monthly Meetings, often traveling, with the approbation of Friends, in the service of truth, until the spring of 1837, when he removed to live within the limits of Providence Monthly Meeting, where he continued afterwards to reside; and it is especially to his devoted life and gospel labors, during this period, that we are engaged to bear our testimony,

and to commemorate the sanctifying and strengthening power of that grace, which so operated in him as to enable him skillfully to divide the word, and to preach, with power, the Gospel of our Lord and Saviour Jesus Christ.

Having given himself to the service of his Divine Master, he cheerfully yielded to His requirements; and, in the obedience of faith, again and again left his home to discharge his religious duty to his fellow men.

In the 10th month, 1841, he laid before his friends a concern, which for several years had rested upon his mind, to visit in Gospel love, most of the tribes of Indians which have removed west of the Mississippi; and to hold religious meetings among them, to visit those Friends who are situated within the limits of what was then the territory of Iowa, to attend the Yearly Meeting of Indiana, and most of the Quarterly, and some of the other Meetings belonging thereto; and also for religious service within the limits of Ohio Yearly Meeting; appointing meetings among Friends and others. This weighty engagement of our dear friend received the full unity of the Monthly and Quarterly Meetings, and he was liberated to pursue his prospect. He soon after left home, proceeding first to Washington, where he received documents from those officers of the Federal Government to whom the interests of the Indians are specially confided; commending him to the attention and aid of those in authority with whom he might meet.

In the 10th month, 1842, he returned the certificate granted him, with the information that he had been enabled to accomplish the weighty service which he had in prospect, to the relief and comfort of his mind; and presented divers minutes from Meetings he had visited, expressive of their satisfaction with his company, and that his Gospel ministry had been "sound and edifying."

During several succeeding years, he was often liberated for religious service within the limits of different Yearly Meetings on this continent, and was favored to attend to his appre-

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face no more in our religious assemblies, proved to be the will of Him who ordereth all things in perfect wisdom.

We have now glanced at the life of our dear friend, and briefly referred to his religious course from the time when, at the early age of eighteen years, he first publicly espoused the cause of the dear Redeemer; and have seen with how much faithfulness he devoted a large portion of his time to the service of the Church, and to promote the cause of righteousness in the earth. While naturally of an ardent temperament, and subject to the like passions of his fellow men, we have seen that through the controlling power of grace, and the gentle, yet constraining influences of the Holy Spirit, the strong man was brought low, and his talents sanctified to the Master's service.

We come now to view him on the bed of death. Soon after attending the Meeting last referred to, he was careful to make final arrangements as to his temporal concerns, and in a very solemn interview with his wife and only son, he informed them that he believed his work on earth was now nearly accomplished, and imparted to them all the consolation and the counsel with which his heart was filled; — and even spoke of his funeral, giving such directions in regard to it as he wished to be observed. He had hoped to be able to attend our approaching Yearly Meeting, and once more to mingle with his friends with whom he had so often had precious Christian enjoyment, and his mind was especially drawn to the Yearly Meeting of Ministers and Elders; — and for his relief he indited a communication to that Meeting, which he intrusted to a friend, to be presented to Friends when assembled, if way should open for it. This Christian salutation was as from one speaking from the dead, (his decease having taken place previously to the holding of the Yearly Meeting,) and was cordially received, and placed upon record. It is as follows, viz.:

"If some easy and convenient way should open for it, I desire my dear love conveyed to the Yearly Meeting of Minis-

ters and Elders, where my spirit has so many times been refreshed and comforted with my beloved friends; and I desire them to know that, as I have endeavored to live in the faith and hope of the Gospel, so I desire to die in the same blessed faith and hope. In prospect of the solemn change that awaits me, my heart is often turned with deep and affectionate interest to those beloved friends engaged in the work and service of the ministry, especially those who are young, or who have not had much enlargement in the Truth, that these may be kept low and humble, in a waiting frame of mind, in all our religious meetings, and that the exercise of the ministry may be in that ability which God giveth, — in the power and authority of the unchangeable Truth, out of all their own planning, or the arrangement of the creature; that what any offer as ministry may be in the power of the Lord Jesus through the influence of the Holy Spirit; and let all wait upon their several gifts and upon Him who hath bestowed them. This will keep and preserve them in love and harmony, enabling them to labor harmoniously together for the advancement of the Truth. And now let me warn my dear friends against the activity of the creature, in their religious engagements, or attempting to elucidate or explain the great and glorious doctrines of the Gospel of Jesus, so as to be received by the natural mind, unless clearly accompanied with the precious influence of the Holy Spirit; and always to remember, that, if the word shall prosper, our blessed Saviour must open the way for its reception in the heart of the hearer. With the salutation of unfeigned love, I am your friend and brother."

Much might be said in relation to the short time that he now remained in a state of mutability; and most instructive, confirming and encouraging were his expressions, and the evidence afforded of the sustaining power of Divine Grace in the approach of death. To many friends who visited him, he often expressed his sense of his entire unworthiness, — that it was wholly in the mercy of God in Christ Jesus, that his hope

and trust were placed, and glorious and sustaining was the evidence now given him, that he was not forsaken, — that, in the Beloved, he would be accepted: he asked only for the lowest seat in Heaven. He again and again gave utterance to a fear that he was not sufficiently thankful for the favors he was enjoying, for the foretaste given him of the good things in store for him, — and all through unmerited mercy. He spoke of the decay of the body and the pains attending it, as not worthy of a thought, while such sweet peace was given him by the blessed Redeemer, — such evidence of soon being permitted to partake of the joys of heaven. In speaking with a Christian friend, of the efficacy of grace to sustain in a dying hour, and of the sensible presence of Jesus graciously afforded him, he says, "I once thought that the passage through the valley was to be feared, but I do not think so now. While the world and all therein is receding, the veil, at times, is so lifted, that I am favored, in degree, to see the beauty of the celestial city."

To another friend he remarked, after speaking of his sense of his unworthiness, and that he viewed all that he had done, and the sacrifices he had made, as nothing, and of no account: "It is all of mercy, that I am so peaceful. Give God the glory. I am receiving an hundred fold in this world, and have the most merciful evidence, that through the redeeming blood of Christ, life everlasting will be granted me in the world to come."

Perhaps it is not often given to the Christian to have so unclouded a prospect of an entrance into the mansions prepared for the righteous; and none could more fully realize than we believe our beloved friend did, that it was all of sovereign grace, — no merits of his own. He loved the Saviour. He had been engaged to keep His commandments, — to do His will; and now this Saviour was very near. The valley through which he was to pass, as he emphatically expressed it, "was not dark; it seemed pleasant." For several days, he appeared to be passing through this valley of death, retain-

ing his consciousness, with often a radiant smile upon his countenance, and so long as he could articulate, bearing testimony to the goodness and mercy extended to him. On the 7th of 6th month, 1860, the spirit was gently released from its earthly tenement, and, we reverently believe, was united to the sanctified that surround the Throne, whose robes have been washed and made white in the blood of the Lamb.

We desire, in bearing this testimony concerning our dear brother, in no wise to extol the man; but to invite survivors to behold in him the efficacy of Divine Grace — to turn them to the unfailing foundation of the prophets and apostles, Jesus Christ, the Rock of Ages; to encourage all to give themselves unto His service, that, in the end, they too may be mercifully favored to rest on the Saviour's arm and be accepted in Him. "Blessed are the dead who die in the Lord."

Signed on behalf and by direction of Providence Monthly Meeting of Friends, held 1st month 30th, 1861.

SAMUEL AUSTIN, }
ANNA T. DENNIS, } Clerks.

At Rhode Island Quarterly Meeting of Friends, held at Providence, 2d month 7th, 1861:

A testimony from Providence Monthly Meeting, concerning our late beloved friend, John Meader, was presented at this time, and being read and approved, was directed to be forwarded to the Meeting for Sufferings.

Signed by direction of the Meeting.

GILBERT CONGDON, }
MARY A. SMITH, } Clerks.

# JOSEPH DAVIS.

TESTIMONY OF NEW BEDFORD MONTHLY MEETING, CONCERNING JOSEPH DAVIS.

In the removal of a dear friend, whose walk among men has been a beautiful example of the quiet, unobtrusive life of an humble follower of the meek and lowly Jesus, we have felt it required of us to bear testimony to that grace by which he was enabled so to walk, and to acquit himself of the service laid upon him, to the peace of his mind, and to the comfort and edification of the church.

Joseph Davis, the subject of this memoir, was the son of James and Deborah Davis, and was born in New Bedford, in the seventh month, 1786. He was, from early life, disinclined to take any very active part in worldly pursuits, being best satisfied with a moderate income, produced by such exertion as would leave time and opportunity for that quietude of mind which was suited to his feelings. He was exemplary in the relations of life; conscientious in his dealings with his fellow-men, and consistent in his Christian walk as a member of our religious society. But the trait by which he was most strongly marked, was the gentleness and simplicity of his character, which was manifested in all his intercourse with those about him. Free from guile himself in a remarkable degree, and having been made a rich partaker of heavenly love, his heart abounded with love and good will toward all men, as equally objects of the same redeeming mercy. He was sincerely attached to the testimonies of our religious society, from a conviction that they were founded in the truth, and was convinced that it was his duty to conform thereto. He was very constant in the attendance of our religious meetings, and, when assembled with us, the quiet solemnity of his counte-

nance, and the evident fervor of his spirit, were sources of comfort and encouragement to his brethren. In short, we feel, in contemplating his instructive life, that we may, with reference to our departed friend, adopt the language of the apostle, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world.

About the year 1828, he first appeared in the ministry, not long after the decease of his venerated father, and faithfully occupying the gift, through the grace given unto him, his ministry was acknowledged by Friends, in the year 1833. In the exercise of his gift, he travelled but little from home, his service being mostly confined to his own meetings, or their immediate neighborhood.

His ministry was sound and edifying; his exhortations fervent, breathing out the feelings of his own devout mind, desiring that others might come to enjoy that peace which he felt to be so blessed, — that all might "taste and see that the Lord is good." He was remarkably prompt and ready in his devotional exercises; his mind seemed to be so constantly attuned to the heavenly melody, that he was in readiness to receive the divine commission, and no unnecessary delay prevented the timely delivery of the gospel message. In his communications he was generally concise, being favored, as we believe, to mind, with great propriety, the limitations as well as the openings of the Holy Spirit.

Thus he continued to the close, — minding his own proper business, — concerned for the glory of God and the welfare of his brethren, — and finally departed this life, while his perceptions were yet clear and his mind unimpaired, in the full enjoyment of that peace which is the gift of our Heavenly Father to those that are engaged to do His will.

His death, which took place on the 14th of 3d month, 1860, was in accordance with his quiet, well-spent life; being taken away without apparent pain or suffering, and admitted, as we may humbly trust, to the blessed mansions, to unite with the

ransomed of all generations, with whom his spirit, even while on earth, was so much in unison, in thanksgiving and praise unto our God and unto the Lamb forever and ever.

Signed on behalf and by direction of New Bedford Monthly Meeting, held 3d month 28th, 1861.

CHARLES R. TUCKER,
DORCAS F. TUCKER, } Clerks.

At Sandwich Quarterly Meeting of Friends, held at New Bedford, 4th month 4th, 1861, a testimony of New Bedford Monthly Meeting, concerning our late beloved friend, Joseph Davis, was read in this meeting, and being approved, was directed to be forwarded to the Meeting for Sufferings.

Attest: WILLIAM C. TABER,
SARAH H. ANTHONY, } Clerks.

## THOMAS JONES.

A TESTIMONY OF DURHAM MONTHLY MEETING, CONCERNING OUR BELOVED FRIEND THOMAS JONES, DECEASED.

It having pleased our Heavenly Father to remove from us our aged and much beloved father in the truth, we are engaged to bear the following testimony to his Christian character.

He was the son of Lemuel and Wait Jones, and was born at Harpswell, in the State of Maine, 5th month, 7th, 1770. His parents were valuable members of our religious society, and concerned for the guarded education of their beloved offspring. In 1773, they removed with their family to Brunswick, then a wilderness. Here the subject of this memoir had to endure some of the trials and privations incident to new countries. He having outlived most of his early associates, but little can be gathered of the days of his early childhood; but, from what is known of him, he appears to have been an active boy, diligent in business, but prone to lightness and vanity, yet often met by the reproofs of instruction.

Among the circumstances which tended to establish him in a religious life was this. His father, an approved minister, was engaged in visiting the families in this meeting, and in the course of his visit said to his companion, "I can go no farther until I have an opportunity in my own family." In this season the mind of our dear friend was powerfully visited of the Lord. Near the close of his life he alluded to this circumstance, saying it was from that period he gave up more fully to follow the teachings of the grace of God made manifest in the heart.

From what can be gathered, this was about the twenty-first year of his age. His convictions of sin at this time were of more than an ordinary kind. He literally wept and mourned

in secret places, his conscience accused him bitterly, and his fear of doing wrong was so great that he abstained from some things which he afterwards deemed lawful.

Having thus known the terrors of the Lord for sin, and something of that redemption that comes by Jesus Christ, he was prepared to tell unto others what God had done for his soul. During this or the following year, he first appeared in the ministry; and in obeying this call of his divine Lord, he felt that he had no right "to consult with flesh and blood." By yielding obedience unto his Lord he found peace, and that cheerfulness which characterized him through life became his. He was recorded a minister in the fifth month, 1806. His first certificate for religious service was granted him in the third month, 1808. From this time he was often engaged travelling in truth's service, visiting all the meetings in our own Yearly Meeting, and the most of them many times. He also at different times travelled somewhat extensively within the limits of New York, Philadelphia, Baltimore, Ohio, and North Carolina Yearly Meetings.

In the year 1859 he received from this meeting his last certificate to go forth as a minister, and although then in the eighty-ninth year of his age, his bodily health and strength impaired, and the powers of his mind much weakened, yet he was favored to perform the service to the satisfaction of his friends. After this, when near ninety years of age, he visited all the meetings in our Quarterly Meeting, and many of the visited, as well as those who accompanied him, bear testimony that they never heard him when he evinced more of the life and power of the Gospel.

In the management of his temporal affairs, he was careful that strict integrity should mark all his acts; endeavoring to be very methodical and correct in all his habits, that his mind might be kept clear and free from anxiety. Thus in his life and conversation it may be said, that through adorable mercy he was favored to adorn the doctrine he delivered to others.

He was punctual in the attendance of all our meetings, and

a strict observer of the hour. In the exercise of his ministry, his communications were generally short, but lively and comprehensive. He was ever careful neither to go before nor lag behind what he apprehended to be the requirement of his Lord. In doctrine sound and edifying, sensible of the fallen state of man, and the means provided for his restoration, it was his to preach Christ and him crucified.

He was favored, by the grace of God, to be a pattern of meekness, humility and devotion, a faithful husband, an affectionate father, a kind neighbor, beloved and respected by all who knew him.

In the guarded education of our young people he took a deep interest, and his exhortations were that they might follow the Lamb, — the Leader in the way of his requirings. On the introduction of the First-day School within the limits of this Monthly Meeting, he manifested his interest by his personal attendance, and frequently during the pause that preceded the close of these schools, he had a few words to say by way of advice or encouragement.

Having for many years sat at the head of his own meeting, as age drew on he became jealous of himself, and, in a manner truly humbling, requested his friends to release him in some measure from the responsibility of closing them, lest the cause of truth might suffer. But he continued to exercise his gift in the ministry until within a few weeks of his decease, and in a manner acceptable to his friends.

He was to many of us a nursing father; an elder who had obtained a good report through faith, and worthy of double honor. His memory is precious to us.

In his last sickness he seemed bright in the truth, and uttered many expressions showing that his mind was centred in Christ. On one occasion he said, "I have many low seasons in which I have to mourn the absence of my Beloved, but I have others in which I can sing for joy, and utter forth the praises of my God. I think I can say, 'I know that my Redeemer liveth.'" He frequently ejaculated, "I long to be

conformed to the heavenly image. I am deeply humbled before the Lord, under a sense of my unworthiness. O Lord! redeem my soul from this pit of pollution! Mould and fashion me into the heavenly image. I want to be moulded into the heavenly image." These, and other prayerful expressions, were almost constantly flowing from his lips, until, as we reverently believe, he quietly fell asleep in Jesus. He died 1st month 7th, 1864, aged 93 years and 8 months.

Signed by direction of Durham Monthly Meeting of Friends, held at South Durham, Maine, 5th month 23d, 1865.

CALVIN S. GODDARD, } Clerks.
MARTHA M. VARNEY, }

At Falmouth Quarterly Meeting of Friends, held at Westbrook, 6th month 1st, 1865.

A testimony concerning our late beloved friend Thomas Jones, from Durham Monthly Meeting, was presented at this time, and, being read and approved, was directed to be forwarded to the Meeting for Sufferings.

Taken from the minutes of the meeting.

HENRY M. MINOTT, } Clerks.
JANE POPE, }

## ELIZA M. FARR.

TESTIMONY OF LITCHFIELD MONTHLY MEETING, STATE OF MAINE, CONCERNING ELIZA M. FARR, DECEASED.

In giving forth this brief testimony in regard to our deceased friend, it is not our object to eulogize the dead or flatter the living, but that survivors may be encouraged to increased devotion in following the truth with meekness and holy fear.

She was the daughter of Valentine and Phebe Meader, who were both approved ministers of the gospel in the Society of Friends, and were members of Ferrisburg Monthly Meeting, State of Vermont. She was born 3d month 24th, 1814, and was married to Noah Farr 1st month 27th, 1836, and became a member of Litchfield Monthly Meeting, and resided within its limits until her death. Here she endeared herself to her friends and neighbors, being ever watchful to do them good by acts of kindness or a word fitly spoken, being very solicitous that they should dwell together in unity; and she labored to promote and restore harmony amongst those over whom she had an influence. Even in the social circle her mind seemed to dwell upon serious things, and she was very ready to converse with those about her upon the solemn truths of the religion she professed; and she appeared in that heavenly frame of mind which rendered her ready for every good word and work.

She was endowed with an excellent gift in the ministry, which was acknowledged by her Monthly Meeting in the fifth month, 1847, and it was believed by her friends that she was sound in word and doctrine. She was liberated several times by her Monthly Meeting, to travel in the love of the Gospel in New England and some parts of New York Yearly Meet-

ings, which service she was enabled to accomplish to the satisfaction of her friends.

In her public testimony her manner was solemn and impressive, and her language appeared to be of the heart, convincing her hearers that she realized what she uttered. She was often solemnly engaged to plead with the young, to endeavor to lead them to the Saviour; and very solemn and fervent were the petitions that she was often concerned publicly to offer to the Father of mercies on behalf of the youth and precious children. She was frequently engaged in vocal supplication upon the bended knee in the family, and was often a welcome visitor at the bedside of the sick. She was an affectionate and sympathizing mother, ever watching over her children for good, and daily striving to direct their thoughts to that Saviour from whom flows all good, and to place before them an example of piety and virtue. She often tenderly reminded them of the great need there is of early seeking an interest in the dear Redeemer, warning them to avoid giving way to lightness and idle conversation, which she frequently remarked was not in accordance with a Christian profession, and not well pleasing in the divine sight, and to turn their attention from these perishing things to those of a more enduring nature. She particularly conversed with her children, and often in tears, on the vanities of this world, the uncertainty of life, and the great need of a preparation while in health for the solemn change that awaits all mortals, telling them that often in the night season, when none saw her but He who beholdeth all things, her desires were raised to the Father of mercies on their behalf, that they might walk humbly and in the fear of the Lord; and she ever assured them that nothing would give her more comfort than to know that they loved the truth.

Thus we believe her work was going on in the day time, and her spirit ripening for the heavenly garner; and when brought to a sick bed, and it was evident she could not recover, though she expressed but little, yet the patience with which she bore her illness, and the serenity that marked her features,

gave evidence that her mind was tranquil, that her work was finished, and she was only waiting the summons to depart and be forever with her Saviour. A short time before her death, on being asked if she felt resigned, she replied, "That is my aim; I am a poor creature." When asked if she felt peaceful, she answered, "Yes."

The last hours of her life were attended with much bodily suffering, and though her words were very few in regard to the prospect before her, yet her spirit seemed engaged in secret prayer; and we believe that when the Bridegroom came her lamp was trimmed and burning, and she was prepared to enter the mansions of eternal rest and happiness which the Lord has in store for those who love and obey him.

She departed this life 9th month 28th, 1863, aged 49 years 6 months and 4 days.

Though wearing the shackles of mortality, and clothed with infirmity as others, thus trusting in Jesus, she was enabled to live and finish her course through the grace of God yielded to and cherished by her.

Having been greatly beloved by those who were acquainted with her in life, her loss was keenly felt when we knew that her lips were silent in death. But being dead, her example yet speaketh, — "Follow me as I have followed Christ."

Signed by direction and on behalf of Litchfield Monthly Meeting of Friends, held at Manchester, 1st month 26th, 1866.

MOSES BAILEY, }
EUNICE W. FARR, } Clerks.

At Fairfield Quarterly Meeting of Friends, held at Manchester, 2d month 7th, 1866. A testimony of Litchfield Monthly Meeting, concerning our late beloved friend Eliza M. Farr, was at this time read and approved, and the clerks were directed to sign it on our behalf, and forward it to the Meeting for Sufferings.

ALDEN SAMPSON, }
FANNY S. PINKHAM, } Clerks.

## RUTH DAVIS.

A TESTIMONY OF NEW BEDFORD MONTHLY MEETING CONCERNING RUTH DAVIS, DECEASED.

"The memory of the just is blessed;" and it is in our hearts to prepare a brief testimony concerning our late beloved and valued friend, Ruth Davis, who was for more than sixty years a member and recorded minister of this Monthly Meeting.

She was the daughter of Sampson and Ruth Shearman, and was born at Portsmouth, R. I., on the 20th of second month, 1778. In very early life she was made sensible of the necessity of submission to the regenerating power of divine grace, and was convinced thereby that a birthright membership in the Society of Friends, or a mere name to religion, would avail nothing in the great work of the soul's salvation. And although her outward life, even in childhood and early youth, was very circumspect, yet was she truly humbled in spirit before the Lord, with earnest prayer unto him for preservation. Thus seeking the God of her fathers, it was her blessed experience to find him, and to enter into covenant to serve him with a perfect heart and a willing mind.

After many baptisms and conflicts of spirit, she first appeared as a minister in the seventeenth year of her age; and although her health was at that time, and through a long course of years, very delicate, she evinced her love to her Father in Heaven, and to her friends and fellow-pilgrims on earth, by a diligent attendance of our religious meetings whenever ability permitted. She was not required to travel much abroad, yet within the limits of her own Monthly, Quarterly and Yearly Meetings, she was frequently engaged in the service of her Divine Master. In her journal she records the attendance of many funerals and religious visits to the families of Friends,

of which service, one one occasion, she thus writes: "The prospect before me has indeed brought a weight over my spirit, and it appears arduous, — that of visiting the families of the particular meeting to which I belong. May I keep very near to my true Guide, having the eye directed singly unto him. Then he will enable me to find what I have to do, and what to leave undone; and oh, that the little may be blessed!"

In the exercise of her gift she was weighty in spirit, clear in doctrine, concise in expression, and watchful that her ministry should be under the influence and circumscribing power of the true anointing.

Her friends have also to remember the steadfastness of her faith, and the charity which clothed her spirit while meekly instructing those who opposed themselves, during all the varied trials in our religious society which it was her lot to witness; in this also leaving a good example for those who remain.

In the year 1803, she was married to Obadiah Davis, and by his death in 1833 she became a sorrowing widow. Yet, though thus bereaved, she was not left desolate, but found the blessed promises verified in her experience, and as she advanced in life was enabled to testify that he who had been her morning light had become her evening song.

The last entry in her journal is as follows, clearly evincing by her own expressions, — to which might be added the testimony of friends who visited her very near the close, — the loving and resigned spirit in which she received the summons to depart: "7th month 11th, 1863. How near and dear my relatives and friends are to me! I love them in the truth. How sweet the truth is! I humbly crave to abide in faith and patience. I think I can adopt the language of the inspired apostle, — 'The life I now live in the flesh, I live by the faith of the Son of God.'"

Thus living, waiting, and watching, when the messenger came she was found ready, and joyfully entered upon her

heavenly inheritance on the 2d day of 9th month, 1864, aged 86 years, — a recorded minister 63 years.

Signed on behalf of New Bedford Monthly Meeting, held 3d month 22d, 1866.

MATTHEW HOWLAND, }
SARAH H. ANTHONY, } Clerks for the day.

At Sandwich Quarterly Meeting of Friends, held at New Bedford, 4th month 5th, 1866.

A testimony of New Bedford Monthly Meeting concerning our late beloved friend, Ruth Davis, was read in this meeting, and being approved, was directed to be forwarded to the Meeting for Sufferings.

CHARLES R. TUCKER, }
DORCAS F. TUCKER, } Clerks.

## SARAH B. ROBERTS.

TESTIMONY OF DOVER MONTHLY MEETING CONCERNING SARAH B. ROBERTS.

Our beloved friend, Sarah B. Roberts, was the daughter of Jonathan and Anna Beede, and was born in Sandwich, N. H., 14th of second month, 1796.

In childhood she was favored with the gentle influences of our Heavenly Father's regard, as appears by her own remarks in her diary, in which she expresses that in early life the Lord visited her with the tendering impressions of his love.

Many and deep were the baptisms appointed her of Him who saw meet to call her, and thus to prepare her to declare to others what the Lord had done for her, and to preach the unsearchable riches of Christ, under which her soul longed for a living experience in that which crucifies to the world. She appears to have deeply felt the necessity of a preparation of heart for the solemn vocation to which she was called.

At the age of seventeen years she lost, suddenly, a tender and sympathizing mother. The shock, she said, she was not prepared to meet. She at that time resolved, with the assistance of Him she desired to love and serve, to yield obedience to the manifestations of his will by publicly acknowledging her Lord and Master, and by yielding thereto she was favored to feel the answer of peace.

In the eleventh month, 1833, she was married to our friend Jesse Roberts, of Farmington, and came to reside within the limits of Dover Monthly Meeting. In 1852, her public appearances in the ministry were approved. In the fourth month, 1859, a minute was granted her to visit the northern part of New York Yearly Meeting, particularly Canada, which visit she was favored to perform to the peace of her own mind,

and to the satisfaction of those visited. Near the close of this visit, when on her way home, she writes, "I believe I never felt more peaceful than I have to-day. I have felt an unusual melody in my heart, for which I know not how to be sufficiently thankful. I know not how I could be happier in this tenement of clay; and surely it is not for any works of righteousness that I have done. No, no! It is all of mercy; free, unmerited mercy. My lips have been sealed, and my meditation has been sweet. And oh, how I have poured out my soul in solemn, silent prayer, for the loved ones at home, and for all those with whom I have met and mingled in our journey, as well as for all mankind!"

It appears that our dear friend was permitted to realize the truthfulness of the declaration, "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

It is under a lively impression of her upright walk among us, and a deep sense of our privation by her removal, that we are concerned to bear testimony to the efficacy of that divine grace, which so wrought in her to the purifying of the heart, and qualified her to become a skillful laborer in the Master's service. It is meet that such be held in remembrance as an encouragement to others, to persevere in a like course of faithfulness. Her deportment was dignified and instructive, bearing the evidence of a watchful and guarded spirit. In the administration of discipline, her judgment was clear, seeking the honor of truth and the health of the body. Her ministry was sound and edifying; and under the influence, as we believe, of divine truth, it met the faithful witness in the hearers; and being careful not to move without right authority, she was also cautious not to exceed its limitations.

The sufferings of our dear friend while prostrated by sickness were at times great, yet they were borne with patient resignation, and the precious covering of her spirit seemed evident to those about her, although the nature of the disease prevented much expression. Several ministering friends called

to see her during these painful hours, which to her afforded comfort and refreshment. Near the close she repeated the words of the Psalmist, "Light is sown for the righteous, and joy and gladness for the upright in heart."

She departed this life the fourth of 10th month, 1863, in the sixty-eighth year of her age, and we reverently believe, that through the abounding grace and meritorious offering of our Lord Jesus Christ, her ransomed spirit obtained admittance into the kingdom of heaven.

Signed on behalf, and by direction of Dover Monthly Meeting of Friends, held at Dover the 18th of 4th month, 1866.

CYRUS BANGS,
ANNA M. EVENS, } Clerks.

At Dover Quarterly Meeting of Friends, held at Dover, 4th month 26th, 1866.

The foregoing testimony of Dover Monthly Meeting, concerning our late beloved friend, Sarah B. Roberts, was read and approved, and the clerks were directed to forward it to the Meeting for Sufferings, with a copy of this minute signed on our behalf.

ALBERT C. BUFFUM,
ABIGAIL C. BEEDE, } Clerks.

## MARTHA MEADER.

A TESTIMONY OF SEABROOK MONTHLY MEETING CONCERNING MARTHA MEADER.

We feel it to be due to the memory of this dear departed friend, and to the efficacy of that grace which enabled her to labor effectually in the cause of truth and righteousness in the earth, to furnish a brief testimony respecting her.

She was born in Duchess county, New York, the 24th of 12th month, 1787, and was the daughter of those eminent ministers, Joseph and Huldah Hoag, whose pious example and religious concern to train up their children in the nurture and admonition of the Lord, were remarkably blessed. When she was quite young they removed to the State of Vermont, and settled in an almost entire wilderness section of country, which subjected her in her childhood to many privations and disadvantages incident to a new settlement.

She manifested a gentleness of disposition and seriousness of mind that rendered her youthful training a pleasant task, and early in life she evinced a love of religious meetings. For several years there was but one meeting for worship in that section of country, to attend which she, with her parents and their other children, had to walk several miles, and at times under very discouraging circumstances, yet she gladly embraced the opportunity.

She appeared in public testimony when quite young; but of the exercises and baptisms which she necessarily passed through in her younger years, we can say but little, as she left no memoranda, and seldom made her own religious experience a subject of remark. As she grew in years, she gave evidence of a growth in grace, and an improvement of the gift bestowed upon her for the edification of the church.

In the year 1810, she was married to Ezra Meader, and removed to reside with her husband in Sandwich, N. H., and consequently became a member of Sandwich Monthly Meeting, and in 1818 was acknowledged as a minister by that meeting. She was several times liberated to perform religious service in our own Yearly Meeting, and in that of New York; her most extensive visit being within the limits of the last named meeting, and which closely occupied her time about seven months. Her visits in gospel love appear to have been to the satisfaction of her friends wherever her lot was cast.

She was sound in doctrine, and in her public testimonies was often led, in a remarkable manner, to speak to the state of meetings and individuals, giving evidence of the divine authority of her ministry; and when religiously engaged in families, was frequently led to point out to individuals the future path they would have to walk, and the service they would be called to if faithful.

She felt called upon to bear a decided testimony against the sin of oppression, and her concern for the people of color continued unabated to the close of life; and these were often the subjects of her earnest supplication in her approaches to the throne of grace.

In her family she was a devoted wife and an affectionate mother, carefully watching over her children for good; and in this, her religious concern for them, she had a rich reward in their filial affection and their love of the truth. In her social intercourse she was remarkably kind and cheerful, often visiting the sick and administering to their wants, ever ready to give a word of comfort to the afflicted and sorrowful, and of encouragement to the diffident, and to the wayward and erring she was charitable and forgiving.

Her affectionate feelings, as a mother and wife, were at several times put to a severe trial. She had followed two lovely, pious daughters to the grave, and in 1861 her devoted husband, who had been a fellow-laborer with her, and sympa-

thized and shared with her in the trials and exercises that in wisdom had been meted out to them, was removed by death.

During the last three years she resided at Amesbury, where, notwithstanding her age and infirmities, she was a very constant attender of our meetings, and faithful and earnest in her public religious testimonies.

In the fall of 1864, she was liberated to pay a religious visit to Friends in some of the southerly parts of our Yearly Meeting, which she was enabled to perform to the satisfaction of her friends, and much to the peace of her own mind. He who had been her helper from youth to old age, still sustained and strengthened her to accomplish the service required of her. Again in the 8th month last she left home on a religious visit to Friends of Dover Quarterly Meeting, and attended meetings in various places to her own peace; and, having performed the service she had in prospect, was about to return home, when she was taken seriously ill, and after a severe illness of a few days' duration, she was favored to depart in much peace and hope. At the commencement of her sickness she expressed the belief that she had nearly reached the close of her life; that she had now visited all the meetings she had in view, and her work seemed near its end. She believed that through the adorable mercy of God, in his dear Son, she was about to enter into rest. A few hours before her death she was engaged in fervent supplication for herself, her friends, and for the whole human family; and the quiet release which she asked for was mercifully granted the 31st of 10th month last, in her seventy-eighth year.

In the death of this dear friend, we deeply feel that we have individually sustained a great loss, and the church a faithful laborer, — a standard bearer who was ever found at her post, watching as on the walls of Zion, with earnest solicitude for its peace and prosperity. Her removal clothed our minds with sadness, yet we are consoled with the assurance that her purified spirit has gone to join that innumerable

company who have washed their robes and made them white in the blood of the Lamb.

Signed on behalf, and by direction of Seabrook Monthly Meeting of Friends, held at Amesbury the 3d of 5th month, 1866.

DANIEL BEEDE,
MARY ALICE BROWN, } Clerks.

At Salem Quarterly Meeting, held at Amesbury 26th of 5th month, 1866.

A testimony of Seabrook Monthly Meeting, concerning our late beloved friend, Martha Meader, was at this time read and approved, and the clerks were directed to sign it on our behalf and forward it to the Meeting for Sufferings.

SAMUEL BOYCE,
ELIZA B. BOYCE, } Clerks.

# ANNA CATES.

A TESTIMONY OF VASSALBOROUGH MONTHLY MEETING CONCERNING ANNA CATES.

Anna Cates was the daughter of Charles and Mary Bunker, and grand daughter of our late honored father in the church, Benjamin Worth, and was born on the island of Nantucket the 8th of second month, 1799. Her father died during her infancy, and her mother, after a second marriage and a second bereavement, removed and settled within the limits of Vassalborough Monthly Meeting in 1810.

She was by nature of a very lively disposition, yet she has been heard to say that her mind was visited by the tendering influences of divine love very early in life. In her twelfth year she manifested much interest in attending meetings, and was at times found alone and in tears; and it is probable that her first permanent impressions of a religious character dated from that period, but there was no decided change in her appearance until about two years later, which was indicated by an increased seriousness of deportment, and by declining to share in the amusements common to young persons of her own age, and likewise by a more diligent attendance of our religious meetings, a duty from which she never afterwards swerved.

She was married to Edmund Cates in the year 1819. She was a devoted wife and mother, endeavoring to bring up her children in the nurture and admonition of the Lord; possessing a humane and sympathizing heart, ever ready to administer with a liberal hand to the necessities of the suffering.

She remarked to a friend that when convinced it would be required of her to appear in vocal supplication, she thought she could yield to the requirement if permitted to make the

sacrifice first at home. This was mercifully granted, and her first petition was offered in her own family. Her gift in the ministry was subsequently acknowledged by Vassalborough Monthly Meeting. Her labors were mostly within the limits of her own Yearly Meeting. She was however liberated for a religious visit in the Yearly Meetings of New York and Baltimore, which was accomplished to her own peace and to the satisfaction of Friends, as appears from the returning minutes.

Her ministry was sound, weighty, and edifying, and under, as we believe, the influence of divine truth, she was careful not to move without right authority, and also not to exceed its limitations. She said she would rather bear her own burden and carry it home with her, than to burden the meeting with an unsanctified offering. She was a firm believer in the excellence of true silent worship, where the whole powers of the mind are resigned, and the soul feels the force of this language, "Be still and know that I am God," and realizes that he only can help us. Her humble walk with God, her steadfast faith in Christ and in the efficacy of the one great offering, her simple dependence upon the leadings of the Holy Spirit, and her self-denying obedience to its requirements, are fresh in the memory of those who had the privilege of mingling with her, and appreciated her unassuming example of Christian devotedness.

Her health for several years appeared to be declining, she being subject to frequent attacks of asthma. The week previous to her decease she was suddenly taken ill, and finally sank into a state of unconsciousness, in which her breathing could with difficulty be perceived. She remained in this state about seven hours, and then revived as one awakened from sleep, and appeared unusually clear and bright, saying to a friend who had called to see her, that her head felt clearer than it had for some time before. When her family alluded to the seven hours of unconsciousness, she said that she had been in a sweet sleep in the arms of her Saviour, seeing him and being

very happy, and when she awoke she felt so happy that she could not describe it, adding that she had previously been cruelly buffeted, and had prayed that she might not be again thus tried; and then observed, in a weighty and solemn manner, that she had endeavored to do what she could for her Saviour's cause, but considered herself a poor, unworthy creature, having nothing of her own to rely upon, but that her Saviour, through unmerited mercy, had done all for her. Her day's work was now done, her labor was over; she saw nothing in her way, and hoped soon to be with him. She had been raised up at this time not on her own account, but for her family, that they might see the goodness of God.

It truly was a solemn, humbling season, long to be remembered by her friends then present, and reminded them of the testimony of the apostle, "As sorrowing, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Thus she continued a few days. On the 22d of 10th month she became more unwell, and on the 23d departed like one falling into a sweet sleep. We have the consoling trust that through the mercy of God in Christ Jesus, she has been permitted to enter, with the glorious Bridegroom of souls, into the marriage chamber of the Lamb.

Her remains were interred in Friends' burial-ground, at East Vassalborough, 10th month 26th, 1865, a large and favored meeting being held on the occasion.

Signed on behalf of Vassalborough Monthly Meeting of Friends, held the 15th of 5th month, 1867.

THOMAS B. NICHOLS, } Clerks.
EMILY E. DUDLEY, }

At Vassalborough Quarterly Meeting of Friends, held the 31st of 5th month, 1867.

The foregoing testimony of Vassalborough Monthly Meeting, concerning our late beloved friend, Anna Cates, was received at this time, and being read and approved, was directed to be forwarded to the Meeting for Sufferings.

THOMAS B. NICHOLS, } Clerks.
MARY C. JONES, }

## MARY P. VARNEY.

A TESTIMONY OF DURHAM MONTHLY MEETING, CONCERNING OUR DEAR FRIEND MARY P. VARNEY, WIFE OF STEPHEN VARNEY.

It having pleased the Lord to take to himself this our dear sister, we are engaged to bear the following brief testimony concerning her.

She was the daughter of David and Thankful Pettengill, and was born in Lewiston, Maine, the 14th of first month, 1797. Her parents were members of the Baptist Society, her father a deacon in the church; and although a man of few words, we believe his Christian meekness and pious walk were blessed to the good of his family.

This our dear sister was enabled, about the twenty-first year of her age, to own her Lord and Master before men, and united herself in membership with the Baptist Society, becoming a valued and zealous member thereof. But after a time she became much tried in her mind in relation to some of the views of this people, particularly on the subject of predestination. In the twenty-sixth year of her age she went to reside in the family of a Friend, where she spent nearly three years. Here she became more acquainted with our views on the doctrines of the gospel.

One little circumstance, among others, seems to have had an effect in turning her mind towards the Society of Friends. Being about to attend one of our meetings, and knowing that they were often held much in silence, which then seemed to her lost time, she took a book to occupy herself; but as the meeting became gathered into stillness, the mind of our dear friend was powerfully arrested and entirely taken from her book, and she was brought to see the nature of true worship,

realizing the great truth that "God is a spirit, and they that worship him must worship him in spirit and in truth."

As she examined the doctrines of Friends in connection with the teachings of the New Testament, she found they fully accorded with the convictions of her own mind; and she believed it required of her, though very much in the cross to her natural will, to unite herself in membership with the Society of Friends, which was also for a time a sore trial to her parents and connections; but her pious father soon became reconciled to her course, and was disposed to encourage her faithfully to pursue the path of duty marked out for her.

Although she had so far submitted to the divine requirements as to appear as a fool among her former friends and associates, yet a greater trial awaited her from an apprehension that it was required of her to speak in our religious meetings. This seemed to her so awful a work that for nearly twelve years she resisted it, which plunged her into darkness, and she was much deserted by her good Master. But he whose compassions fail not, was pleased often to renew his visitation to her poor, disconsolate soul.

In the thirty-ninth year of her age she was enabled to yield to the divine requirings, and uttered a few words in our religious meetings, to the peace of her own mind and the comfort of her friends. From that time she endeavored to be more faithful; her communications being evidently attended with divine unction, she was acknowledged a minister 3d month, 1844. Her own remarks under this are, "Oh! how unworthy and unfit for so great and important a service! I have no language whereby I can convey my feelings on so solemn a subject. May the Lord be my strength and support in every needful time."

Her communications were mostly short, but in the life and power of the gospel. It was her lot to have many low seasons to pass through, in which her own sins of omission and commission were brought vividly before her, and her faith was low; but He who knew the integrity of her heart, after having

thus proved her, would again arise for her help and dispel the clouds, and she would be favored to come forth in the love of the gospel and tell to others what the Lord had done for her soul, to the encouragement and comfort of her friends.

Her labors in the gospel were mostly confined to our own and neighboring Quarterly Meetings. She was often found in a quiet manner visiting a neighboring meeting and mingling with her friends, to her own peace, and, we trust, to the comfort of the visited.

We desire not to exalt the creature, but to magnify that grace which made her what she was. We realize the loss the church has sustained in her removal, and the thought comes home to us with much seriousness, Who is prepared to take her place? Her memory is precious to us.

The disease which terminated the life of this dear friend was one of a lingering nature, attended with extreme bodily suffering; but by the help of our blessed Saviour, whom she had acknowledged, and who had been precious to her from early life, she was enabled to bear it with Christian fortitude and patience. Her heart overflowed with thankfulness for the blessings that remained, and the kindness of her many friends.

"My Saviour," she said, "suffered for us, trod the wine press alone, and of the people there was none with him. I desire that not one murmur may escape my lips, that I may bear all that may be laid upon me, till in his own time he may say, 'It is enough.' My shortcomings have been many, but I have the promise of my Saviour that he will not cast me off. Oh! the inexpressible love of God in Christ Jesus! My soul is filled with praises, praises, everlasting praises! My love flows out to all my friends. I have much desired once more to be with them in our meeting, but it has proved otherwise. Give my dear love to them all without any distinction, and bid them all farewell for me. I feel much for our Monthly Meeting, that Friends may be preserved on the ancient foundation, that all our testimonies may be maintained, not one of them suffered to fall; that the standard bearers may be faith-

ful; that Friends be firm and not flinch in the day of trial." Again she said, "I feel that my Saviour is near, ready to receive my waiting spirit. I seem to stand on Jordan's banks, and see the happy land just across the narrow stream. I ask not for a glittering crown, but for some humble seat near my Saviour, where I can see his face and sing his praise." Thus relying on the mercy of God in Christ Jesus, and the efficacy of his atoning blood, her close was peaceful, as one falling asleep. She died 8th month 24th, 1866, aged 69 years 7 months and 10 days.

Signed by direction of Durham Monthly Meeting of Friends, held at South Durham 5th month 21st, and by adjournment on the 30th, 1867.

STEPHEN SWETT,
MARTHA M. VARNEY, } Clerks.

At Falmouth Quarterly Meeting of Friends, held at Westbrook 6th month 6th, 1867.

The foregoing testimony of Durham Monthly Meeting, concerning our dear friend, Mary P. Varney, deceased, was read and approved.

Signed by direction of the meeting.

CALVIN S. GODDARD, Clerk.

## EUNICE DAY.

A TESTIMONY OF DURHAM MONTHLY MEETING, CONCERNING OUR DEAR FRIEND EUNICE DAY, WIFE OF GEORGE P. DAY.

It having pleased the Lord to remove from works to rewards this our dear sister, we are engaged to bear the following brief testimony concerning her.

She was the daughter of David and Wait Douglass, and was born in Brunswick, Me., the 15th of 10th month, 1813. Her parents were members of our religious society, concerned to train their children in the path of virtue, and we believe their tender counsel was, like bread cast upon the waters, found after many days.

Although our dear sister in early life indulged to some extent in the vanities of the world, yet we believe the call of the Saviour was often extended to her, "Come, follow me." In after life she was favored to take up her cross, and as she abode under the refining power of Him who is compared to a refiner and purifier of silver, in due time a dispensation of the gospel was committed to her, and she was enabled to bear testimony to the efficacy of divine grace, and to proclaim to others the way of salvation through a crucified Saviour.

She was recorded a minister in 1855. At this time she was not a member of our Monthly Meeting. After her removal within our limits it seemed to be her lot to be often a silent worshipper. She was careful in the exercise of her gift in the ministry to wait for the fresh arising of the divine life, and thus her communications, though not very frequent, nor often lengthy, were in the life and power of the Gospel; and when no words were uttered, the weightiness of her spirit was felt to be strengthening and comforting. She was careful to keep the exercises and conflicts of mind that were intended for her

own good, much to herself. She had at heart the welfare and prosperity of our religious society, and was concerned that she might adorn her profession by a circumspect life. Her memory is precious to us. We have no wish to eulogize the creature, believing that she was what she was by the grace of God. We sensibly feel the loss the church has sustained in her removal, and the prayer often arises, May others be raised up to fill the places of those who have been recently removed from us. Her labors in the Gospel were mostly confined within the limits of our own Yearly Meeting, she having at different times visited most of the meetings comprising it, to the peace of her own mind and the satisfaction and comfort of the visited.

In the 5th month, 1865, with the unity of her friends, she attended New York Yearly Meeting, which afforded her peace. She passed the remaining months of her life mostly at home, diligent in attending meetings and mingling with her friends as usual. Third month 29th, 1866, she attended meeting with us for the last time, and was engaged in testimony, quoting the words of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

The next day symptoms of diphtheria were apparent, which increased rapidly, and occasioned her deep searching of heart to know if she was prepared to meet the summons of her Lord, "Behold, the Bridegroom cometh! go ye out to meet him." In this trying hour best help was afforded, and she was enabled to resign herself, her husband and children, into the Lord's care. From that time until her release her heart seemed to overflow with love, often expressing her earnest desire for the church, that the members thereof might be prepared of the Lord to bear every affliction, for it was none but the pure in heart that would stand in the day of trial.

When some of her friends visited her about the third day of her sickness and expressed that they thought she might be raised again, she replied, "I cannot tell how it may turn. I

am resigned. Death has no terrors; the sting thereof is taken away." Her strength now failed rapidly, and it was evident she could not continue long. After imparting sweet counsel to her husband, and expressing tender sympathy for him in the prospect of a separation, she turned to her children and said, "My dear children, do not be deceived. Be established on Christ. Buy the truth and sell it not, for it will give you that peace which the world can neither give nor take away. *You* will want it; *all* will want it in the trying hour. Neither riches or honor can give a passport to the celestial city." Her sufferings of body remained great while her tongue was loosed to ascribe praises to her dear Redeemer, thus giving evidence that she had not followed cunningly devised fables, but living, substantial truth, that could support in the dying hour.

She said she felt her Saviour near; that his rod and his staff were her comfort, therefore she would not fear, and so passed quietly away, to mingle, we trust, with the just of all generations. She died the 5th of 4th month, 1866, aged 52 years 6 months 19 days.

Signed by direction of Durham Monthly Meeting of Friends, held at South Durham 5th month 21st, and by adjournment on the 30th, 1867.

STEPHEN SWETT,
MARTHA M. VARNEY, } Clerks.

The foregoing testimony of Durham Monthly Meeting of Friends, concerning our dear friend Eunice Day, deceased, was read and approved.

From the minutes of Falmouth Quarterly Meeting of Friends, held at Westbrook 6th month 6th, 1867.

CALVIN S. GODDARD, Clerk.

## MARY CHASE.

A TESTIMONY OF SALEM MONTHLY MEETING OF FRIENDS, IN THE STATE OF MASSACHUSETTS, RESPECTING MARY CHASE, DECEASED.

Although some time has elapsed since the death of our beloved friend, Mary Chase, yet we believe it right to preserve some account of the remarkable work of grace which was wrought in and for her by the tendering and convincing operation of the light of truth, whereby she was enabled in early life to forsake the follies and vanities of a worldly course, and consistently, through a long life, to sustain the character of a lowly follower of a crucified and risen Saviour.

She was the eldest daughter of Stephen Abbot, a native of Andover, Mass., and Sarah his wife, and was born in Salem, where her father then resided, sixth month 3d, 1772. In her youth she was remarkably mature in mind and judgment, and was early introduced into a circle of the gay and fashionable society of her native place, where she was a decided favorite.

According to the wishes of her parents and her own inclination, she was accustomed to dress in the gayest style of the day, and freely to participate in the amusements of the gay world around her.

In religious profession the family were of the English church or Episcopalians, and were punctually observant of the forms of that sect, and in her father's house a generous hospitality was kept up, and a style of living maintained consistent with his conspicuous position in life. As his daughter Mary grew towards womanhood, she became more and more a favorite among her acquaintances, and was frequently the recipient of what were considered high marks of favor in the community to one so young, flattering to human vanity and tending to

lead her to place her affections on the empty honors and fading joys of this world.

We mention these circumstances in her early life, her surroundings, and the allurements and temptations to which she was subjected, to pursue the course which was approved and encouraged by her affectionate parents, and which was so agreeable to her family and friends, in order to set forth the sacrifices she was called upon to make, and the power and mercy of that grace by which she was enabled to forsake all for her Lord, and thus, in her very youth, humbly to follow Him in the meek and lowly path of self-denial in which he was pleased to lead her, becoming, as it were, a spectacle to her companions, to her family, and to the world.

This course of life continued until her nineteenth or twentieth year, until which time she appears to have been satisfied with these pursuits and habits, with her friends and associates, and with the gay world around her; and so far as is now known, without doubting their propriety. But the Lord saw fit to call her to a very different vocation, and in great mercy visited her with his heart-tendering call, by which she was led to see and realize the vanity of worldly pursuits.

These gracious visitations were from time to time renewed, and the voice which speaks as never man yet spake sounded in her mental ear, and, though she was not accustomed to speak much of the inward conflicts through which she was led to pass, it is remembered that she spoke upon one occasion of having heard this voice most impressively addressed to her mental ear while indulging in the amusements on the floor of the ball-room.

Such were the gracious dealings of her Saviour that she was at length enabled, through his help, to make a surrender of her heart, her all, to him: "Here am I, Lord, do with me what seemeth to thee good." And, keeping her eye single to the pointings of his grace, she was soon drawn to attend the meetings of our religious society, to change her gay apparel, to forsake the amusements in which she had been accustomed

to indulge with so much delight, and thus to take up her cross and follow, as ability was afforded, her Saviour in the way he was graciously pleased to lead her. In effecting this great change in her habits and pursuits, she did not receive any encouragement from her mother; from her father, however, she experienced no opposition; he respected her motives and believed in her sincerity, and put no stumbling-block in her way.

At the meetings of Friends, and in associating with them, she met many true fathers and nursing mothers who were concerned and enabled to lend her a helping hand, and to hold out the word of encouragement to her to persevere in the path in which it seemed evident the Lord was leading her. Among these, as appears by her correspondence, was our late venerable friend James Mott, of the State of New York; and other true friends might be named. During all this time she was still surrounded, in the family circle, by the same scenes of gayety and amusements as before, in which she could not participate, but which she felt called upon to forsake, and she was enabled faithfully to do so, though careful conscientiously to fulfil all her duties as a devoted daughter and sister. One who was an inmate of the family at that time, now living, and who remembers her well, relates that at her own home when amusements were introduced which conflicted with her quick sense of propriety, she would excuse herself and retire from the room to the privacy of her own apartment.

As she continued faithful the way was made plain before her, and making application, she was received a member of our religous society, by this Monthly Meeting, in the second month, 1794. A younger sister, witnessing the peace of mind which our dear friend enjoyed, after surrendering her will to that of her Heavenly Father, and feeling the superiority of such sources of enjoyment over those which the world gives, followed her sister in the path of self-denial, and shortly after became a member of our religious society. This sister

is mentioned in a testimony issued by this Monthly Meeting respecting Henry Chase, as his valuable wife.

It is not remembered when Mary Chase first spoke as a minister in a religious meeting, but after a time a gift in the ministry was intrusted to her charge, which was approved by her meeting, and she was recorded as a minister in the year 1802, as appears by the minutes of Salem Monthly and Quarterly Meetings.

In her communications she was generally short and pertinent, not frequent but always acceptable, and this gift was exercised at intervals until near the close of her life. Her favorite theme was the fulness and freeness of the provision for the salvation of our fallen race. She travelled but little abroad as a minister, although she several times accompanied ministering friends as companion in religious service, always proving herself a valuable aid and helper.

She was united in marriage with our late friend Abijah Chase, a valuable elder of this meeting, ninth month 10th, 1795, with whom she lived in great harmony for nearly sixty years. Her husband was a man of a sweet and humble spirit, meek and lowly in his walk among men, and in their course through life they proved true helpmeets to each other, maintaining a Christian walk. In the year 1851 her husband was removed by death, beloved and lamented by all who knew him.

Their house was open for the entertainment of Friends, and it was their delight thus to dispense their hospitality, and many a weary traveller has been succored and cheered there, Friends travelling in the ministry often making it their home.

For several years in younger life the health of our dear friend was feeble, and for a considerable time she was kept from meetings from want of physical ability to attend; but afterwards she recovered, and retained mostly a comfortable state of health till old age.

Her Christian character was exemplified by her sympathy with the sick and suffering. She was ever ready to give her time and care to those whose needs required them, and was

not only a willing and sympathizing, but an efficient nurse and helper by the bed of the sick and suffering.

One of the fruits of her early dedication was matured as she advanced in life in the influence she was enabled to exert upon the young, by whom she was much beloved, and who were attracted towards her by the kindness of her manner and the tenderness of her spirit.

She survived her husband nearly ten years, and in her old age was favored to be quietly peaceful and happy, attaining to nearly eighty-nine years, and near her close was enabled to testify that she had been mercifully dealt by; that He who had been her morning guide was now her evening song; adding, with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless His holy name." She departed this life fourth month 26th, 1861.

Signed on behalf and by direction of Salem Monthly Meeting aforesaid, held at Lynn fifth month 14th, 1868.

CHARLES F. COFFIN, }
ELIZA B. BOYCE, } Clerks.

A testimony concerning our late beloved friend, Mary Chase, has been received from Salem Monthly Meeting, which has been approved by this and the Women's Meeting.

The clerks are directed to sign it on behalf of this meeting, and forward it to the Meeting for Sufferings.

Extracted from the Minutes of Salem Quarterly Meeting, held at Amesbury fifth month 28th, 1868.

JOSEPH P. NEWHALL, }
ELIZA B. BOYCE, } Clerks.

# AVIS KEENE.

A TESTIMONY OF SALEM MONTHLY MEETING OF THE SOCIETY OF FRIENDS RESPECTING AVIS KEENE, DECEASED.

Having been favored for many years past with the pious example and religious engagements of our beloved friend, Avis Keene, an acknowledged minister of the Gospel among us, now lately deceased, we feel our minds engaged to preserve in this manner some record of her character and of the Lord's gracious dealings with her, to the honor and praise of that grace by which she was what she was.

She was the daughter of Silas and Elizabeth (Bumpus) Swift, and was born in Falmouth, in the county of Barnstable, and State of Massachusetts, on the 24th of third month, 1781.

She appears to have been a child of unusual promise, and very early to have been favored with the tendering visitations of divine love, bringing her young mind into serious thoughtfulness. It is said of her, that sometimes in childhood, being missed from the family circle, she would be found retired, engaged in reading the Holy Scriptures.

Her parents were members of our religious society, her mother having become so by convincement after many and severe trials. To her the daughter was largely indebted for her care and concern that she should be brought up in accordance with our religious principles. Thus situated, Avis Keene was early accustomed punctually to attend our religious meetings, and being of an active temperament, and possessing much native intelligence, she was led in her youth into much serious inquiry. About her nineteenth year she had a severe attack of what was called ship fever, which visited at the same time several of the family, including her mother. Doubtless

this visitation wrought powerfully upon her sensitive mind, as it appears that for a considerable time after her recovery from it she experienced great conflict of mind and a season of much discouragement; so much so that she was tempted to cease going to meeting, saying it could be of no avail, and could do her no good. But it appears that in this low and discouraged state the hand of the Lord was upon her for good, and after much striving, as it were, in her own strength, she heard a voice sounding distinctly to her mental ear, "Toil less and trust more." Being thus brought to look to the only source of help, she was enabled to *trust*, to cease from her own strivings, and to learn that true faith was not of herself; "It is the gift of God." Eph. II, 8. Thus was she enabled, through faith, to overcome her discouragements, and to signify her deliverance to her friends by opening her mouth in our religious meetings on two several occasions, thus experiencing the verification of the Saviour's promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus did the Lord deal bountifully with her.

She continued to reside with her parents, who had removed when she was about four years old to Sandwich, in the same county, until her twenty-third year. In her parents' house ministering Friends were frequently entertained, and it is remembered that she remarked that she believed the privileges she had enjoyed in their company had been blessed to her.

On the fourteenth of twelfth month, 1803, she was united in marriage with Josiah Keene, and after a short time removed with him to live within the limits of Pembroke Monthly Meeting, where they resided several years. During her residence in that Monthly Meeting her friends acknowledged that she had received a gift in the ministry, and she was recorded as a minister by Pembroke Monthly Meeting and Sandwich Quarterly Meeting in the year 1811.

After a time her health became seriously affected, and symptoms of pulmonary disease appeared, and she removed with the family to Leicester, in Worcester county, farther

from the seashore, where her health improved. From Leicester she, with the family, came to reside at Lynn in our Monthly Meeting in the year 1819, and here resided during the remainder of her life.

She was not called to travel abroad as a minister extensively, although she visited, in that capacity, some of the Quarterly Meetings within our own Yearly Meeting, and was diligent and punctual in the attendance of those to which she particularly belonged, going as long as health permitted to Yearly, Quarterly, and other meetings, as they came in course. Her labors in the ministry were abundant and savory, setting forth, particularly in her later life, the only way of salvation through repentance towards God and faith towards our Lord Jesus Christ. For, having experienced the loving kindness of the Lord by the washing of regeneration and the renewing of the Holy Ghost in her own soul, she could effectually point others to "the Lamb of God that taketh away the sin of the world." There was a freshness and originality in her public communications which rendered them peculiarly instructive and edifying.

She loved to trace the good hand of her God in all his works. She had learned to "consider the lilies of the field, how they grow," and to trace their beauty to their Maker, and that in all the works of His hands divine love and beauty were harmoniously blended; and in her public teaching this trait of her character could often be recognized.

Love and charity towards all were conspicuous traits with her. She was ever ready to sympathize with the afflicted, and to comfort, as ability was afforded, those who mourn; and many a young heart has been soothed by her words of cheer when their minds were perplexed by doubts and fears.

To her children she was a faithful and loving mother, and to her family circle a bright example of the power of divine grace to form and regulate the true Christian life. Thus she was enabled not only to fill the station of a nursing mother in Israel, but also at the domestic fireside, and her children have

abundant cause to rise up and call her blessed, and their care and kindness added much to her comfort in her declining years.

Her enlarged and cultivated mind rendered her conversation peculiarly interesting in the social circle, and her company was appreciated by her acquaintances and friends, both young and old. During her long life she was given to experience many and sore conflicts, both from within and without, in which He who loved her, and gave himself for her, was with her for her help and support, and in all her afflictions and temptations brought her safely through, and preserved her green and bright even to old age, manifesting the truth of the testimony of the beloved apostle in regard to his Master, "That having loved his own, which were in the world, he loved them unto the end." John, XIII, 1.

It was very instructive to visit her in her chamber of sickness and feebleness as she approached the close of life, and to witness the placid and loving frame of her spirit. The following expressions, uttered but a short time before her death, in conversation with a friend who visited her, are both instructive and confirmatory of the soundness of her Christian faith. This interview took place on the nineteenth of ninth month last, when in her eighty-seventh year. She seemed quietly waiting, and said, in substance, that she was still kept along; why, she could not tell. "I feel the need of patience. There is no place of safety for me but on the rock Christ Jesus. He is the way, the truth, and the life; this is my hope, my dependence. Nothing will answer for us short of Him, — of being born of that incorruptible seed and Word that liveth and abideth forever. We must experimentally know Him who is the resurrection and the life."

At the same interview she spoke of the corruption of the natural heart, and of its alienation from God, saying that she knew by her own experience that it was so. Its truth was made clear to her in early life, and she had always believed it. And most earnestly did she urge the appointed remedy, even living belief and operative faith in Jesus the anointed

Saviour, that we may be of those that believe to the saving of the soul. She spoke of prayer, true and living prayer, as an acceptable service; "not words merely in the form of prayer without the life, which was not acceptable to God."

Thus anchored fast on the everlasting Rock she could remark, as she did to another friend who visited her when greatly enfeebled in body, but sweet and placid in spirit, "I think I can say I have one badge of discipleship; I know that I have great love for my friends."

In this sweet frame of mind she quietly departed on the thirteenth of tenth month, 1867, aged nearly eighty-seven years, and as we reverently trust, has entered one of those mansions prepared by the blessed Saviour for those who love and serve Him, there forever to bless and praise His name.

Let her survivors, in all sincerity of heart, unite in the prayer, "Let me die the death of the righteous, and let my last end be like his."

Her funeral was attended on the nineteenth of tenth month, on which occasion a solemn meeting was held in Friends' Meeting House in Lynn, at which many testimonies to her worth were borne.

"The memory of the just is blessed."

Signed on behalf, and by direction of Salem Monthly Meeting aforesaid, in the State of Massachusetts, held at Lynn third month twelfth, 1868.

CHARLES F. COFFIN, }
ELIZA B. BOYCE, } Clerks.

A testimony concerning our late beloved friend, Avis Keene, has been received from Salem Monthly Meeting, which has been approved by this and the Womens' Meeting. The clerks are directed to sign it on behalf of this meeting, and forward it to the Meeting for Sufferings.

Extracted from the minutes of Salem Quarterly Meeting, held at Amesbury fifth month 28th, 1868.

JOSEPH P. NEWHALL, }
ELIZA B. BOYCE, } Clerks.

# TIMOTHY C. COLLINS.

A TESTIMONY OF SOUTH KINGSTOWN MONTHLY MEETING, RESPECTING TIMOTHY C. COLLINS, DECEASED.

Timothy Clark Collins, son of Abel and Mary A. Collins, was born in North Stonington, Connecticut, 4th of first month, 1799. He was nurtured in the fear and admonition of the Lord by pious parents, and was thus prepared in early life to submit to the restraining influence of divine grace manifested in the heart, and to yield to the way of the cross of Christ; and under its sanctifying influence was made meet for the Master's use, and prepared to occupy various offices in the church militant to the honor of truth. Endowed with rich intellectual gifts, it was his delight to cultivate them, and he was much absorbed in the pursuit of knowledge; but the continued illness of his father while young, and the consequent care of his business devolving upon him as the eldest son, interrupted his plans of a profession.

In 1824, he married Mary Ann Gardner, daughter of Peleg Gardner, of South Kingstown, R. I., to which place he soon after removed, and continued to reside there during the remainder of his life. Although living remote from meeting, he was a constant attender thereof, in which his solid deportment indicated great reverence of spirit and fervency of desire to gain access to the fountain of all good. He embraced all suitable opportunities to advocate the spirituality of the Gospel of our Lord and Saviour Jesus Christ, and left much proof of his anxious concern that others should not too strongly rely upon forms and ceremonies, the outward evidences of Christianity, but wholly depend upon the inward and spiritual work of the grace of God, which bringeth salvation.

In the thirty-third year of his age, by the constraining love of God, his mouth was opened to bear testimony to the all-sufficiency of a Saviour's love. In 1839, he was appointed to the station of elder, and soon after, with the brethren, he passed through deep proving which befell our beloved society.

His travail for the prosperity of Zion appears from the following memorandum, made in the early part of the year 1842. "Year after year passes away, and it is amongst the mercies of our Heavenly Father that I am permitted to be a sojourner here, and still struggling for the crown immortal. Various have been the vicissitudes through which I have passed. I have plunged from deep to deep, — sometimes been favored to stand upon that Rock against which the billows dash in vain. May I be favored to get down to the very root of religion! May everything in me that is not acceptable in the Divine sight be purged away, and my heart be sanctified and made clean by the powerful operation of the word which is nigh even in the heart. Many have been the trials of the church for years past. The walls of Jerusalem are broken down and the gates thereof burned with fire. May all who feel an interest in her welfare be willing to labor with one hand while they hold the weapons with the other, that the walls may be built and the gates set up, — that Zion may again appear beautiful, as in days of old."

In 1850 he was recorded a minister, and in the exercise of the gift committed to his charge he was careful to move at the requiring and under the direction of divine wisdom, devoting much time and strength to the service of his dear Lord and Master, for the continuance of whose favors he counted nothing to near or too dear to part with that he might be instrumental in gathering souls to Christ.

In 1863 a deep bereavement befell him in the sudden removal by death of his dear wife. Through this trying dispensation he evinced his entire dependence upon the sustaining Arm, and was enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He several times visited in gospel love the meetings and many of the families of Friends comprising this Yearly Meeting, and in 1864 attended New York Yearly Meeting. On these occasions he was deeply humbled by a sense of poverty, weakness, and insufficiency, yet he was strengthened in

gospel authority, to the awakening and comforting of many. Through the course of his gospel labors, both in public and in private, he expressed an earnest affection for the rising generation, with whom he was led into deep sympathy for their present and eternal welfare. For this class he felt a tender solicitude in thinking of the temptations to which they are exposed, and whether any hints which he offered to these were designed to encourage them to persevere in the right way of the Lord, or to check the early appearance of a departure from Christian simplicity, they were expressed with so much love that they found a ready entrance into the heart.

He was a great lover of retirement and meditation. The frequent reading of the Holy Scriptures was also a source of instruction and comfort to him, and this practice he often tenderly recommended to others as one of the means by which they might be strengthened and encouraged to advance in the Christian course. He was often useful in settling little differences among his neighbors and friends, and his decision in such cases was mostly well received.

In fourth month, 1867, he visited the families of a neighboring Monthly Meeting, and upon returning expressed a belief that his labors were about to terminate. On the first of fifth month he was attacked with a slight paralysis, but apparently recovered in a few hours, and the few remaining days of his life were spent in great peace; and seldom has a disciple of our Lord evinced such a flow of love to all as he manifested. Writing to a son on the fourth of fifth month, he says, "I am more comfortable; the fear of death was taken away, and I remembered what the apostle said, — 'To me, to live is Christ, and to die is gain.' I am favored with great peace and comfort. I feel that I have been following no cunningly devised fables, but the everlasting truth. There is efficacy in it; there is power, that which sustains me under peril. And what am *I*, to be thus cared for? A mere earthworm! I ascribe it all to the goodness and mercy of that

great Being whom I desire to serve. I believe he will be with me to the end, whether it be now or at another time."

That night he was heard to repeat these lines:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

He immediately added, "O my God, I thank thee for all the comforts, mercies and blessings thou hast given me." He expressed a willingness to live if he could be useful to any, but to depart and to be with Christ was far better. He became speechless about two hours before his departure, but by pleasing signs he indicated sweet peace, and the covering over those about him convinced his friends that the everlasting arms were underneath to support him.

Thus he departed this life, the fifth of fifth month, 1867, aged sixty-eight years four months. As a pillar in the Lord's house, he was steadfast, actuated by a Christian zeal. In deportment, grave; his gospel labors free from affectation; in doctrine clear, filled with charity; often expressing his belief that sects and distinctions are lost in the divine sight.

As a minister, he spoke of what he knew, and what his hands had handled of the good word of life. "Blessed are the dead that die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Signed on behalf of the meeting aforesaid, held fourth month 27th, 1868.

EDWARD W. COLLINS, Asst. Clerk.
ANNA A. GOULD, Clerk.

A testimony from South Kingstown Monthly Meeting, concerning our late friend Timothy C. Collins, was read and approved by this meeting.

From the minutes of Rhode Island Quarterly Meeting, held at East Greenwich 7th of fifth month, 1868.

GIDEON C. SMITH, }
MARY A. SMITH, } Clerks.

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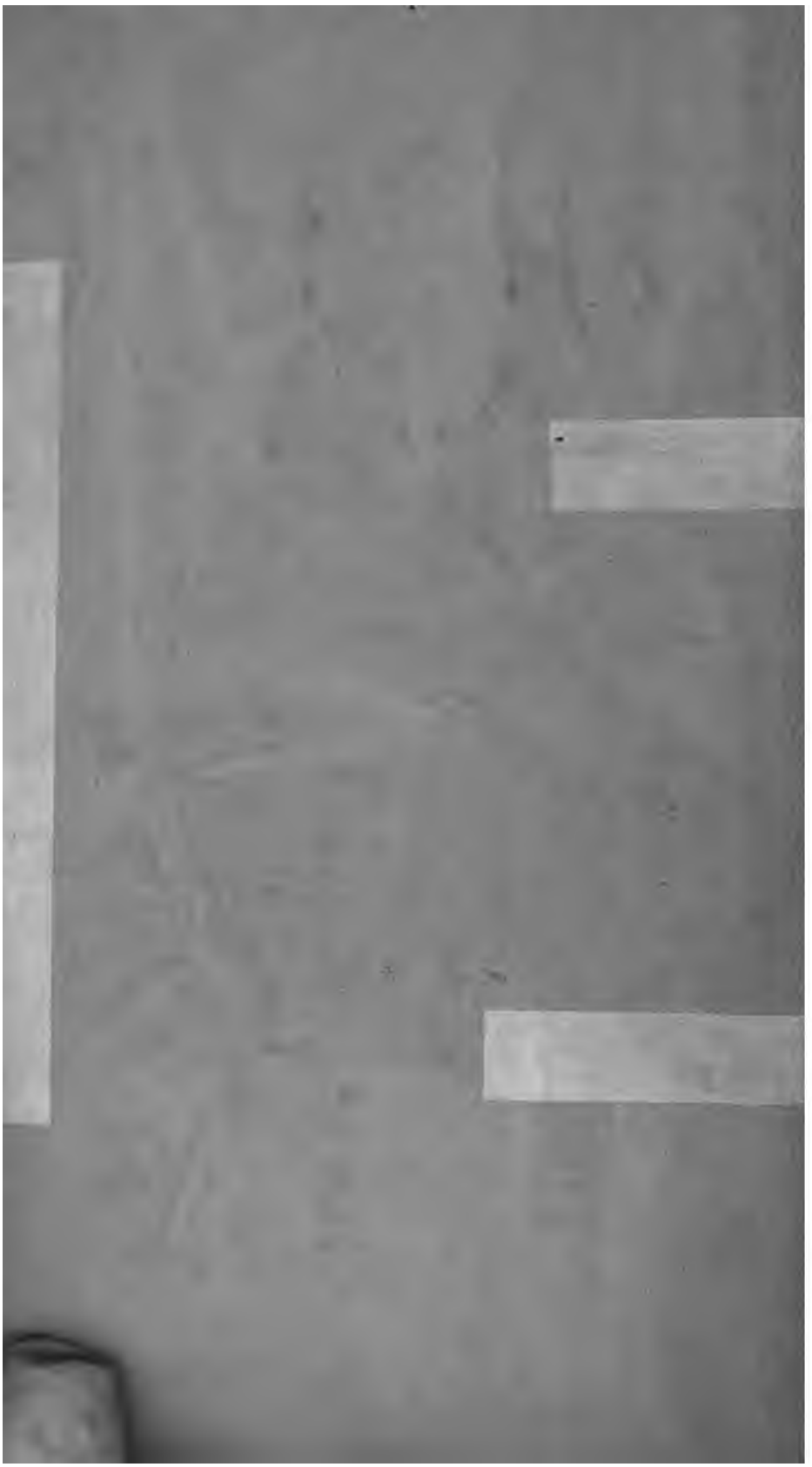

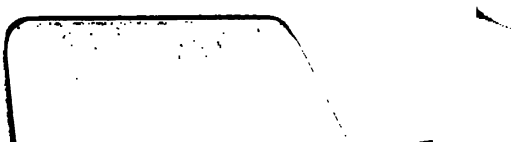

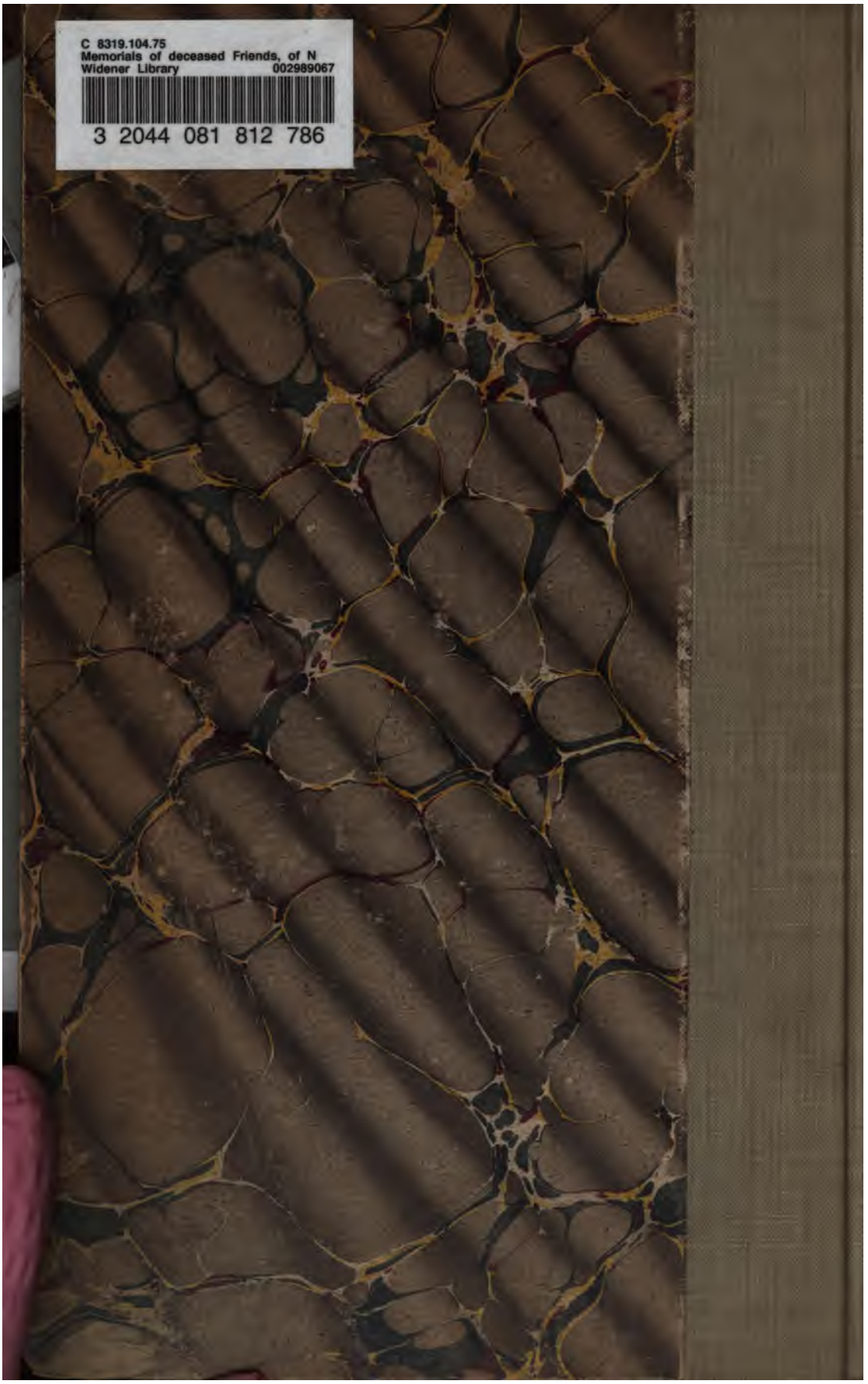
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